

Ottawa Jewish Bulletin

Published By

THE OTTAWA JEWISH COMMUNITY COUNCIL

SEPTEMBER 5, 1945

Vol. 9, No. 1

ELUL 27, 5705

1945 - HIGH HOLIDAY SERVICES - 5706 at OTTAWA SYNAGOGUES

H/CAPT. OSCAR Z. FASMAN, RABBI.

ROSH HASHANAH begins Friday evening, Sept. 7th and YOM KIPUR begins Sunday evening, Sept. 16th. THE SHOFAR will not be heard on ROSH HASHANAH I because of the Sabbath, but it will be sounded on Sunday, Sept. 9th, ROSH HASHANAH II. SHABBOS SHUVAH is Saturday, Sept. 15th.

Congregation Adath Jeshurun

375 King Edward Ave.

Shachrith: Mr. H. Mirsky.

Musaf: Cantor J. Rabin and Choir.

ROSH HASHANAH SERVICES

Friday, Sept. 7th,

Minchah..... 7.00 P.M.

Maariv..... 7.30 P.M.

Saturday, Sept 8th.

Shachrith..... 7.30 A.M.

Reading of Torah..... 9.30 A.M.

Musaf..... 10.30 A.M.

Minchah..... 6.45 P.M.

Maariv..... 7.40 P.M.

Sunday, Sept. 9th,

Shachrith..... 7.30 A.M.

Reading of Torah..... 9.30 A.M.

Sermon..... 10.15 A.M.

("The Immediate Imperative")

Shofar..... 10.45 A.M.

Musaf..... 11.00 A.M.

Minchah..... 5.00 P.M.

YOM KIPPUR SERVICES

Sunday, Sept. 16th,

Kol Nidre..... 6.45 P.M.

Sermon..... 7.30 P.M.

("Is It Judaism You Want?")

Monday, Sept. 17th,

Shachrith..... 8.30 A.M.

Yizkor..... 11.00 A.M.

Neilah..... 6.00 P.M.

Shofar..... 7.25 P.M.

The officers and the officiating dignitaries of the Congregation Adath Jeshurun extend to all the Congregation their heartfelt wishes for a year of health and joy. May the foundations of world peace be firmly established during the year 5706.

Congregation Agudath Achim

417 Rideau Street.

Shachrith..... Rev. M. Maser

Musaf..... Cantor A. Weiss

ROSH HASHANAH SERVICES

Friday, Sept. 7th,

Minchah..... 7.00 P.M.

Maariv..... 7.30 P.M.

Saturday, Sept. 8th,

Shachrith..... 7.30 A.M.

Musaf..... 10.15 A.M.

Minchah..... 6.45 P.M.

Maariv..... 7.40 P.M.

Sunday, Sept. 9th,

Shachrith..... 7.30 A.M.

Shofar..... 10.15 A.M.

Musaf..... 10.30 A.M.

YOM KIPPUR SERVICES

Sunday, Sept. 16th,

Kol Nidre..... 6.45 P.M.

Monday, Sept. 17th,

Shachrith..... 8.00 A.M.

Sermon..... 10.30 A.M.

("From the Torah Angle")

Yizkor..... 11.00 A.M.

Shofar..... 7.20 P.M.

We pray this year for a world in which peace will be genuinely realized, and the remnants of Israel will be erected. May our members and their families enjoy a year of good health and happiness.

CONGREGATION MACHZIKEI HADATH

259 Murray St.

Shachrith..... Mr. S. Zuckerman

Musaf..... Cantor J. Dorskin.

ROSH HASHANAH SERVICES

Friday, Sept. 7th.

Minchah..... 7.00 P.M.

Maariv..... 7.30 P.M.

Saturday and Sunday, Sept. 8-9th.

Shachrith..... 7.30 A.M.

Shofar (2nd day)..... 10.15 A.M.

Musaf..... 10.30 A.M.

YOM KIPPUR SERVICES

Sunday, Sept. 16th

Kol Nidre..... 6.45 P.M.

Monday, Sept. 17th,

Shachrith..... 7.30 A.M.

Yizkor..... 10.30 A.M.

Sermon..... 5.30 P.M.

("After Children's Children, What?")

Shofar..... 7.25 P.M.

May war forever cease and may the New Year bring to Israel an inscription into the Book of New Life.

CONGREGATION BNAI JACOB

54 James St.

Shachrith..... Mr. I. Abramovitch.

Musaf..... Cantor S. Scheiber.

ROSH HASHANAH SERVICES

Friday, Sept. 7th,

Minchah..... 7.00 P.M.

Maariv..... 7.30 P.M.

Saturday, Sunday, Sept. 8-9th.

Shachrith..... 8.00 A.M.

Sermon (1st day)..... 10.15 A.M.

("To Do Alone")

Shofar (2nd day)..... 10.15 A.M.

Musaf..... 10.30 A.M.

YOM KIPPUR SERVICES

Sunday, Sept. 16th,

Kol Nidre..... 6.45 P.M.

Monday, Sept. 17th,

Shachrith..... 8.30 A.M.

Yizkor..... 10.30 A.M.

Shofar..... 7.25 P.M.

The officers and dignitaries wish unto all members and friends a very happy New Year.

CONGREGATION AGUDATH ISRAEL

Fairmont Avenue.

Mr. S. Schapira, Cantor.

We are pleased to advise our members and friends that this year again, with the cooperation of Rabbi O. Z. Fasman, we have arranged for the Principal of the Talmud Torah, Rabbi B. Kravetz, to help conduct the High Holiday Services and to deliver the sermons.

ROSH HASHANAH SERVICES:

Friday, Sept. 7th

Minchah..... 7.00 P.M.

Maariv..... 7.30 P.M.

Saturday and Sunday, Sept. 8-9.

Shachrith..... 8.00 A.M.

Sermon (1st day)..... 10.30 A.M.

(Living to Eternity)

Shofar (2nd day)..... 10.15 A.M.

YOM KIPPUR SERVICES

Sunday, Sept. 16th.

Kol Nidre..... 6.45 P.M.

Sermon..... 7.15 P.M.

("Facing a New World")

Monday, Sept. 17th.

Shachrith..... 8.30 A.M.

Sermon..... 10.30 A.M.

("Offering Strange Fire")

Yizkor..... 11.00 A.M.

Shofar..... 7.25 P.M.

The Ottawa Jewish Bulletin

Published Monthly By
THE OTTAWA JEWISH COMMUNITY COUNCIL
Oscar Z. Fasman, Rabbi

Thomas Sachs,	President.
S. J. Ritt,	Vice-President.
L. Freiman,	Vice-President.
A. Bookman,	Treasurer.
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Joseph Ages,	Executive Secretary.

Wartime Prices and Trade Board Exemption Certificate
No. 66, dated Feb. 9, 1943.

HISTORIC JUSTICE

In a dramatic way history has once more demonstrated that, cynics to the contrary notwithstanding, there is justice in the world. The Nazis drove out of Germany all the non-aryans. They proclaimed the ultimate supremacy of the aryan race. They undertook to prove their point in blood and fire, to show through physical domination that the peoples who are not their immediate kin would be unable to defend themselves. At the same time they formed an axis with an oriental nation whose totalitarian and dictatorial outlook was similar to their own. Together they went forth to blot our democracy and all its teachings.

Suddenly the whole world shook. In trembling and awe a weapon was released marking the final doom of the axis ideology. The press began to tell the tale, and the cast featured many non-aryan names—to be even more specific, quite a few Jewish names. Of these who helped to develop the atomic bomb a considerable number were exiles and refugees from Nazi persecution. Thus did the monster create by his own doing the instrument for his destruction.

To Jews the story has a familiar ring. In Pharaoh's court his conqueror was reared. The gallows built for Mordecai efficiently accommodated Haman and his sons. The Spanish Inquisition brought money into the royal treasury sufficient to send ships across the ocean and find a land where Jews would be free. And in our time Hitler gave to his enemies the men and women who developed the method of delivering the coup de grace to all his hopes. (Speaking of historic justice, the Nazis thought that women must be kept at home, and a Jewish woman who never could quite agree with that doctrine figures prominently in the names of those who helped perfect the new bomb.)

Instinctively one asks himself how long people will persist in battering against the wall of established truth. There are still men in all walks of life among all the nations who talk about sending away the Jews to where they belong, about curtailing Jewish rights, about setting quotas on the number of Jewish university students, about immigration schemes to lock Jews out, and a thousand other forms of anti-semitic purpose.

Can they not see that their principles will in the end work injury unto themselves? Will they never learn that discrimination against Jews develops into diminution of national power and prestige? Jews would prefer to dedicate their men of genius to the conquest of cancer, to the eradication of poverty, to the solution of political ills. Why, then, do their irrational foes drive them into the field of destruction and death?

THE RETURNING SERVICE MEN

Every effort is being made by the Chaplains in the Canadian Armed Forces to encourage men who are being discharged to return to their respective churches, as a vital part of their return to civilian life. As a rule, there is no need to urge Jewish men to attend High Holiday services, since the majority of them do so faithfully. With us, however, the problem takes a different form. The question is not whether these men will enter the Synagogue occasionally, but whether they will bring the wisdom of their variegated experience into the service of the community. In view of what they faced during these trying years they undoubtedly have much of constructive value to suggest and add to the general program. If they will be made to feel that they are wanted and that their ideas are welcome, the synagogue of tomorrow has the opportunity of being strengthened to unprecedented importance. If, on the other hand, their entrance will be greeted with indifference or antagonism, they will probably join with those elements of Jewish life that perform little or nothing of consequence for the welfare of the entire body.

Let us not lose sight of the fact that we cannot await their interest in the congregational sphere, unless they discover that members of the congregations genuinely desire to help them become established financially and socially. The danger to be avoided is the same habit of people to accept with applause the sacrifices made to protect their security, but to manifest but little concrete gratitude to those who made the sacrifices. Certainly we cannot secure the confidence of boys who braved death while other citizens enjoyed business prosperity, should they find that these very citizens are not prepared to undergo inconvenience to help their erstwhile benefactors. In this regard, the issue is not primarily whether committees are set up, but whether the people of the synagogue, as individuals, are willing to carry the responsibility of creating opportunities in their own economic enterprises for the returned men. It would be natural, we believe, for the soldier who has gone back to civilian life and has noticed that the synagogue leaders want to give him every possible chance, to devote some of his time and ability to the institution whose members have shown the proper degree of understanding and appreciation.

For their part, the returning men must be reasonable in their requests. Unfortunately a single story about a veteran who makes excessive demands will frighten employers so thoroughly that a dozen of his decent buddies may encounter tough going. That is why it is essential for the returning men to restrain their optimism and keep within logical bounds. Among themselves, before they get out of uniform, the men should strive to build up an attitude to the effect that they will accept any proposition that is fair to both sides, rather than spread the idea that the folks back home ought to surrender the total profits acquired during the war. Perhaps it is not amiss to remind the men that many business people kept afloat through health-breaking efforts to overcome shortages of supplies and manpower.

It is our thesis that the mutual determination of those at home and those coming back to give as well as take in the course of adjustment can smooth the road towards normalcy. On that road we can travel towards a communal program in which the best qualities available in our human material will be put to use in establishing a richer life. The synagogue will need all of them.

MILITARY AWARDS

Since the outbreak of the war, the following decorations have been awarded to members of the Ottawa Jewish Community:

Distinguish Flying Cross:

Eli Baker, Nathan Levitin, Harold Rubin.

Air Force Cross:

Cyril Torontow.

Distinguished Flying Medal:

Joseph Bodnoff.

British Empire Medal.

Max Bookman.

Military Cross:

David Heaps, Leo Heaps.

Member of British Empire:

Maitland B. Steinkopf.

Mentioned in Despatches:

Jack Cornblat, Jack Feller, William Feller, Norman Marcus.

M. B. STEINKOPF HONORED

Lt.-Col. Maitland B. Steinkopf, of Winnipeg and Ottawa, was awarded the M.B. E. in the King's Birthday Honors List. He is a brother of Mrs. Lawrence Freiman.

On the same list Squadron Leader Jack Feller and F/S Norman Marcus were mentioned in despatches for gallantry. The former is the son of Mr. and Mrs. Saul Feller, whose son William was also mentioned in despatches recently; the latter is the son of the late Abe Marcus and of Mrs. Minnie Marcus.

HAROLD RUBIN, D.F.C.

One of five brothers who went on active service in this war, Harold Rubin was recently advised that his exceptional accomplishments as a pilot overseas have earned him the coveted Distinguished Flying Cross. Now retired from the R. C.A.F., he is devoting a good portion of his time to aiding returned servicemen in becoming established once more in civilian life.

THE HEAPS BROTHERS.

David and Leo Heaps, both holding the rank of Captain, are believed to be the only two Jewish brothers in Canada who hold the same high military award—the Military Cross. Their father A. A. Heaps is a former M.P.

RABBI'S ARTICLE

FEATURED

The Chicago Sentinel, the largest Anglo-Jewish publication in that city, recently featured an article by Rabbi O. Z. Fasman entitled "How the Rabbi Serves America." A few excerpts read:

"The laws of the Torah depend upon the interplay of social forces and the satisfaction of communal needs—Judaism demands the verification of religious theory in a program of human service. He who stands also apart from G.d."

"The first Abraham, one recalls, gazed at the stars but also made war on the tyrant kings who had captured his nephew."

"The rabbi must be able to deal with his religion on the level of its primary sources, his water must be drawn from its original fountain, and his wisdom must derive from the intensive study of its basic, i.e. its Halachic, literature. Sadly enough, there are whole schools of the American rabbinate that are as full of sycophantic timidity as Munich was of appeasement—There are seminaries where young men are ordained with back-ground and backbone, rather than with tinsel and borrowed etiquette."

PUBLIC SCHOOL RELIGIOUS CLASSES.

Parents are again reminded to write the teachers of the Public Schools to excuse their children from the classes in religion. These classes are planned for instruction in Christianity, and all the rabbis in Ontario—orthodox, conservative and reform—advise that Jewish boys and girls ought not to attend them.

TOWARDS A FUNERAL CHAPEL

Keenly conscious of the need for a Jewish Funeral Chapel in Ottawa, the Chevra Kadisha has inaugurated a separate fund into whose treasury the members have been paying voluntary contributions. No public gatherings are called to expand the fund, but whoever realizes how important this purpose is may send his cheque to the secretary of the Chapel Fund, Mr. Myer Drazin. A giver may specify that his donation is to be recorded in memory of a deceased relative or friend, and proper recognition will be accorded at the time the Chapel is erected.

SHABBOS AND YOM TOV CANDLES

Sept. 7 (R. H.).....	7.11 P.M.
Sept. 8 (R.H.).....	after 8.00 P.M.
Sept 14	6.58 P.M.
Sept 16 (Y.K.).....	6.54 P.M.
Sept 21 (Suc.).....	6.44 P.M.
Sept. 22 (Suc.).....	after 7.35 P.M.
Sept. 28 (Suc. VIII)	6.30 P.M.
Sept. 29 (Sim. Torah).....	after 7.25 P.M.
Oct. 5.....	6.17 P.M.
(Time shown is Eastern War Time)	

CHEERFUL SYNAGOGUE WALLS

Summer paint brushes have gone far in cheering up the synagogues of our Community. In addition, Congregation Adath Jeshurun has made extensive changes in the vestry rooms, enlarging and beautifying them. Congregation Agudath Achim has likewise improved upon its downstairs facilities.

YIZKOR TWICE IN SEPTEMBER

Because the holidays occur early this year, the Yizkor Memorial Services will be read twice during September: on Yom Kippur morning, Monday Sept. 17th, and on Shemini Atzereth morning, Saturday Sept. 29th.

RESERVE SEPT. 25th.

The Jewish National Fund Council of Ottawa is arranging a public meeting to be held in the Talmud Torah Hall on Tuesday, September 25th, at 8.30 p.m. At that time a prominent Zionist leader from Montreal will discuss the great J.N.F. project of this year, to raise in Canada \$100,000 for the Freiman Colony in Eretz Yisroel, in addition to the usual J.N.F. obligations. Mr. L. S. Greenberg, local chairman, feels that Ottawa Jewry will respond enthusiastically to this cause, in order to help perpetuate the memory of its great leader.

TRADITIONAL DRASHAH

Rabbi Fasman will deliver the annual Shabbos Shuvah Drashah at Cong. Agudath Achim on Saturday, Sept. 15th, at 4.45 P.M.

MENTIONED IN DESPATCHES.

Capt. Samuel Smolkin, the son of Mr. and Mrs. John Smolkin of Almonte, has been mentioned in despatches for devotion to duty.

PRESIDENTIAL NEW YEAR GREETINGS

As a new year approaches, it is my privilege to greet the Jewish people of Ottawa on behalf of our Vaad Ha'Ir. This organization, developed from its beginning by the genius of our late leader, Mr. A. J. Freiman, serves the community in so dignified and efficient a manner that it enjoys high prestige throughout the Dominion.

During the years of war our families worked in harmony on the many projects needed for victory, and we particularly excelled in the percentage of enlistments and military awards. Now that victory has come, we must strengthen these bonds of unity and cooperation for the vital responsibilities of peaceful reconstruction. Under the guidance of the Vaad Ha'Ir our congregations and our societies of men, women and youth will have to carry forward the numerous activities for the building of Eretz Israel, the salvation of the remaining Jews in Europe and the centralization of Jewish authority, while working diligently for the success of our local institutions dedicated to worship, education, philanthropy, civic duty and cultural interest.

Such a program naturally brings to mind the all-important place of the plan for a new Synagogue-Community Centre, now possible of speedy realization. We want to get busy in this field immediately, and nothing in our community must be permitted to overshadow it. Certainly our returning men are enthusiastic on the subject of a beautiful structure with adequate facilities for young people to conduct an intensive Jewish career.

May the Almighty grant us all health and happiness. May the hopes of our community be fulfilled.

THOS. SACHS, President

Ottawa Vaad Ha'Ir.

TALMUD TORAH AGAIN OPEN

After the August holiday the Talmud Torah opens its classes again in the Main, Uptown and Westend branches on Tuesday, Sept. 4th. The staff of last year has been re-engaged by the Talmud Torah Board, with Rabbi B. Kravetz as Principal, and Messrs. J. Gordon and S. Schapira and Miss R. Goldberg as teachers. Mr. R. Epstein continues as special instructor in Gemara, and Mr. M. Glatt helps prepare the candidates for Bar Mitzvah.

New children must register now for the Kindergarten and Beginners' Classes, as well as for any other class for which their previous education makes them eligible.

5706 SUCCOTH 1945

Succoth services will be held in all Ottawa Synagogues on the following dates:

Friday and Saturday evening, Sept. 21-22nd. (6.45 p.m.)

Saturday and Sunday morning, Sept. 22-23rd. (8.30 a.m.)

Friday and Saturday evening, Sept. 28-29th. (6.30 p.m.)

Saturday and Sunday morning, Sept. 29-30th. (8.30 a.m.)

The schedule of sermons to be delivered by Rabbi O. Z. Fasman includes:

Saturday, Sept. 22nd, Succoth I, Cong. Agudath Achim, Rideau St., "Is There Any Permanence?"

Sunday, Sept. 23rd, Succoth II, Cong. Adath Jeshurun, King Edward Ave., "The Many and the Near."

Saturday, Sept. 28th, Succoth VIII (Yizkor), Cong. Machzikei Hadath, Murray St., "Climbing Uphill."

The first benediction for the Four Species (Etrog and Lulab) will be pronounced on Sunday, Sept. 23rd.

Yizkor will be read about 10.15 a.m. on Saturday, Sept. 29th.

The Hakafoth of Simchath Torah will be held on Saturday night, Sept. 29th, about 7.00 p.m., and on Sunday morning, Sept. 30th.

STATISTICS!

The Jews of Ottawa constitute slightly less than 2½% of the total Jewish population in Canada. Out of 400 Canadian Jews who made the supreme sacrifice during the war, 16 were Ottawans—that is, 4%. Out of 122 decorations for war services won by Jews, Ottawans earned 12—that is, approximately, 10%.

PART TIME SECRETARY WANTED.

The Rabbi's Office could use the services of a young woman part time, mornings or afternoons, to take dictation and do the typing.

Parents should realize that during September, the month of our holidays this year, the children will receive highly important information about each Yom Tov, its meaning and its observance.

Register your children at once. Telephone the Principal or one of the teachers immediately.

RABBI'S NEW YEAR'S GREETING

This is the first time since I have served the Jewish Community in Ottawa that I greet its members in a year of peace. You will readily understand with what great happiness I recognize this change. From the first moment of my arrival as your spiritual leader it has been my duty to dedicate my efforts together with yours towards the winning of the war. In a military sense the goal for which we have prayed for six long years has been reached.

There are other ways, however, in which the struggle must continue. The defeat of the Axis does not mean automatically the triumph of democratic principles. We know that altogether too much of the axis-type of thinking is to be found among the victorious peoples, even among certain of their leaders and representatives.

Consequently our joy is tempered with the solemn realization that many aspects of national and international policy will have to be transformed before we can honestly tell ourselves that the men who lost their lives in Freedom's cause are not betrayed. The least that the homes with the empty chairs can ask of the world is so to conduct human affairs as to make a repetition of the bloodshed impossible. As Jews, the disappearance of the keystone Jewries from our life makes us profoundly aware of the injustices still to be rectified towards our people, and of the tremendous obligation for reconstruction lying upon the shoulders of those who were comparatively uninjured.

When I come, therefore, to wish all of you who make up our Jewish Community a year of health and happiness, I do so with a prayer in my heart that the privileges we enjoy will be used in behalf of our brothers who suffered most. Not only have numerous burdens of war fallen away, but there has also vanished the facile excuse that ascribed our failures to the exigencies of war conditions. In both the relief program for Europe and the positive philosophy of constructive, creative and progressive Zionist endeavour we now have the chance to make history. As our own families become reunited with the return of our men from overseas, let us join with all our heart in making one large determined family of Israel's remnant, whose unshakable purpose it will be to acquire a worthy position among the peoples and, through it, to serve mankind loyally. Let us, indeed, translate the inscription for a good year from the realm of pious hope into the world of concrete fact.